would be complete without an enquiry into the so-called "Cabbala" of the Jews, and there is little doubt that its traces are to be found within such broad boundaries as the humanist martyr Giordano Bruno in Italy and the creator of the Biblical epic, John Milton, in England.

Not that the stream of mysticism ever was, or ever is, unmixed. Both in its sources and its later history the Cabbala was always infected with some philosophical elements, and an interesting instance of the resultant is offered by one of the now forgotten but once famous books of the sixteenth century, the *Dialoghi di Amore* of Judah Abrabanel ("Leone Ebreo"), son of the last Jewish scholar-statesman of Spain, Don Isaac Abrabanel. Composed originally, in all probability, in Hebrew, and published originally in Italian, this work ran through edition after edition in half the languages of Europe. It exerted a great influence on Castiglione's *II Cortegiano,* which provided the seventeenth and eighteenth centuries with its new ideal of aristocracy in which the old knight merged into the modern gentleman; and this book, translated into English, was one of the most widely read books in Shakespeare's England. The conception of "Platonic love[55] is one of the heritages of the *Dialoghi di Amore* to the modern world.

§rv

It is with the seventeenth century that the greatest of Jewish philosophers, one of the

outstanding names in modern thought, emerged. Though the Synagogue of Amsterdam cast him out, nervous lest his impiety should endanger its newly-won religious liberty, Spinoza was Jewish in feeling, in background and largely in equipment.